

COMMUNICATIONS.

Celebration of the First of August at Hingham.

(CONTINUED.)

The second resolution was read:

Resolved, That it (W. I. emancipation) has proved to be the most important fact—that hundreds of thousands of human beings, greatly exceeding their oppressors in number, may pass instantaneously from the condition of slaves, to that of freemen, without those intermediate scenes of anarchy and bloodshed, which have almost invariably accompanied great political changes in human society.

Mr. SPEAR hoped that some one would read the account of the manner in which emancipation was received in Antigua.

Mr. STEARNS replied that he had Thome & Kimball's volume with him, for the testimony there recorded had overwhelmed him with indescribable emotions when he first read it, and he had sent for the book, that he might read it to this assembly.

The most glowing predictions, he said, were made in England of the danger of immediate emancipation; for in England, a portion of the people sympathized with the fears of the W. I. planters.

They predicted the most awful scenes—the destruction of property—the loss of life.

They called it, in the same language that is used here, *letting loose* the slaves, as if emancipation was letting loose the merely animal passions of the African. Those passions are a part of the nature of all of us; but it is supposed that the slave is so debased, and so degraded to revenge by the general injustice done to his race, and the particular injustices to each individual by his master, and the particular inflictions upon him, that he has become the very incarnation of these passions, and if the power which has hitherto kept them in subjection should be withdrawn, they will arm themselves, and seek vengeance for the accumulated wrongs which they have suffered. I have, perhaps, stated it, (he continued) in strong language; but such, in general terms, was the prediction in England, and such is it now in this country. This danger, in particular, is always enlarged upon, because it is natural to fear those whom we have injured, and who, we suppose, have reason in appealing to revenge—to the indignant sense of personal wrong. Evil is always feared in return for evil. Men who sustain slavery are obliged to use harsh measures, and always lose the sense of moral power. They who beat men into compliance with their will, rely on that power alone. Now slaveholders sustain the worst of systems by force, hourly and daily exercised; and they naturally fear that slaves will retaliate, if opportunity is given them. But West India emancipation teaches what Jesus and the apostles taught, that evil may be overcome with good. The best way to overcome the sense of wrong is to do justice—to undo the wrong—to touch the sense of justice. All men have this, and all, therefore, naturally love just treatment. It softens the heart, for man is where such a savage as not to be affected by it; he can not be so debased but evil can be overcome by good. Knowing how often civilized nations are getting into trouble with people less advanced than themselves, I once inquired of a ship-master, who had seen much of man in the less civilized state, and in different parts of the world, how man seemed to him; his reply was, that he had universally found man to be a naturally kind being, and disposed to confide in his fellows; but when wrong was done to him, or he conceived himself to be injured, it was then, and then only, that he sought to injure others. Now, this is true of man universally, and not only is he naturally a kind being, but a religious being also; and it is through the spirit of love that he is to be reached, and carried up to God.

Mr. STEARNS then read from Thome & Kimball the account of the night of the first of August, 1823, explaining first, why emancipation was earlier than there in Jamaica, and some of the other islands.

The assembly now adjourned to the rooms below the Hall, to partake of such refreshments as the Hingham friends had provided. In the course of a couple of hours, they returned to the hall, where some time was passed in singing, and in listening to the following sentiments:

1. May the lives of abolitionists illustrate 'the perfect law of liberty,' that no species of slavery shall be able to stand before their brightness.

2. The first settlers in Wessagussett, when they gave up, it is said, to the savage, a bed-ridden weaver in place of the village shoemaker who had killed an Indian. We can sin no worse than the deed, if that shoemaker was the progenitor of some who now follow the trade in modern Weymouth.

3. Man's 'free papers.' His upright form, his graceful limbs, his brow serene, his eyesteady eye, his magic voice, his soaring thoughts, his immortal soul!

4. Toussaint L'Overture, the negro chieftain of St. Domingo—wise in council, brave in arms, just in principle.—The hour demanded a Man, and he was the Man for the Hour.

5. The evergreens on our walls, plucked from the free airy hills of New-England; may the memory of this day be as perpetual as these mementoes of perennial beauty.

6. Woman.

Where'er is a spirit bowed low by oppression,

Where'er is a mind that in darkness has strayed,

Where'er is a soul dimmed and marred by transgression—

Columbus's daughters! call for your aid.

7. John Quincy Adams. The uncompromising defender of the right of petition, the fearless foe to southern aggression upon northern rights. We would pray that he may live long enough to record his vote in favor of emancipation, in the District of Columbia; that his name may go unsullied to posterity; that his name may stand first upon the list of American patriots, and among the foremost of the philanthropists of the world.

8. Daniel Webster. They call him 'eagle-eyed.'

Can he look an 'Octuber' sun in the face?

9. Madison Washington and his bold associates. They have asserted their rights, and by their own right arm maintained them. What else, or what better, did Washington and the heroes of the revolution do?

10. William Wilberforce, the pioneer abolitionist: His name will be revered and blessed in future ages, when Kings and Conquerors, the proud oppressors in God's heritage, shall be forgotten, or remembered only as permitted curses.

11. The statue of Jefferson, with the Declaration of Independence in his hand, and the Bible at his feet, in the rotunda of the Capitol, and 7000 slaves in the 'ten miles square';—a beautiful illustration of American theory and practice.

12. The first of August, 1834. Though we rejoice in the light of this day, we are chilled by the night-damps that yet hang around its early dawn.

Mr. RICHARDS the President, being obliged to leave the meeting, Mr. Stearns was called to the chair.

The third resolution was then read as follows:

Resolved, That it has been most interestingly, that the immediate absolute abolition of slavery is better than any preparatory substitute, retaining the slave principle; but changing its name;—as may be shown by comparing the working of immediate abolition in Antigua, which took place in 1824, and of the apprentice system, which was tried in Jamaica till 1833.

Mr. SMITH said that Antigua might, if she had chosen to have done so, adopted the apprenticeship system, but preferred immediate abolition, believing that that would be the safer and more profitable—Jamaica, on the contrary, took the opposite course; but the system not working well, she emancipated her slaves in 1838; and since that time, a great and visible improvement had taken place in the island. All the complaints of the evils of emancipation had been founded on that island; and whatever reasonable ground for them existed arose entirely from the fact, that it was the object of the planters to compel the laborers to work without adequate pay. We have the authority, however, of official documents for saying, that emancipation works well, from a pecuniary point of view, and that those who have complained the most, are most desirous of adding to their landed property; showing that these complaints after all, are a mere trick of the trade? For his part, he repeated, he did not care, whether emancipation was peculiarly advantageous to the planter, or not; but to many it was an important point, and especially to those who, as had been said, carried their sympathies in their pockets. He would prefer always to appeal to the higher motives of justice and right; but even taking the low view, it was quite provable that the abolition of slavery is advantageous in dollars and cents.

Mr. LINCOLN added, that those who purchased lands were the residents on the island, who, of course, had the best means of information, while those who did not purchase were the non-residents, and were frightened by the representations of others.

Mr. STEARNS said that the emancipated had from the hour of freedom been perfectly quiet, and obedient to the law, for they now had a motive for

being so. Is not that just what we are naturally to expect? He read some extracts from Thome and Kimball, in proof of this. Now this, said he, is just what we should look for; injustice is done away, and the feeling of revenge has gone with it. He read a part of a letter published in the Standard, shewing the feeling of entire safety felt by the white inhabitants of Jamaica. Instead of anarchy, he continued, instead of the spirit of riot and bloodshed prevailing, there was the most perfect quiet; for the higher feelings were appealed to, and the more that was done, the better would men behave. The falling off of exports was to be ascribed not to emancipation, but to a combination of causes.—There is not now the same amount of labor bestowed upon the culture of those products which are exported as formerly. Many estates are exhausted, and incapable now of producing sugar, coffee, &c.; and some persons had lost so much by insurrections, a few years previous to emancipation, that they had no means of continuing the cultivation of their plantations. I have obtained, said he, from persons who have resided in Jamaica, some knowledge of the drought from which they have suffered for a few years past; and in some instances, they have been so severe, that even forest trees have perished for want of moisture, and cattle have died in great numbers from thirst. It was impossible, under such circumstances, to mature the products of the island, however numerous and industrious the laborers might be. Persons there, on whose testimony we may rely, assure us that the island will again be as productive as ever under ordinary circumstances.—The exportable products now raised on the plantations of absentees, are no doubt diminished, and consequently, the amount sent to them is lessened. But the imports had increased; the comforts enjoyed, the luxuries consumed upon the island, were one-third more than they were formerly. That which once went to supply the luxury and extravagance of the absentees, the people themselves now enjoyed. And who ought to have the reward of labor, if not the laborers? It is a thing to rejoice at, not to grieve about, that the exports had decreased, and a smaller amount of imports came now to these laborers. Who, I repeat, but the negro ought to have the increase? We make too much of this question.—There is sympathy enough for the rich, but none for the poor. I have recently read with pleasure the letters of Mr. Davis, who resided the planter in Jamaica, and from them I learn that there is among the negroes a strong ambition to own land; and they will not submit to the dictation of others as to what they shall, and what they shall not do. And not this right? Is it not honest? They prefer to raise produce for their own comfort, and for sale there, rather than for export. And why should the planter complain, that though they are willing to pay wages, the negroes choose rather to labor for themselves? We should rejoice that they may enjoy the fruits of their own labor, and 's' sit under the shade of their own vine and fig tree, and their own fig tree, with none to molest or make afraid.'

The resolution was passed, and the next read:

Resolved, That the true estimate of its benefits to man is not to be made by comparing tabular views merely of imports and exports, of provisions and luxuries, but by taking into view, also, other elements which contribute to the sum of human happiness?

Mr. STEARNS again arose. Enough, he feared, had not been said about liberty. What is it? It is to enjoy all the rights belonging to us, compatible with those of others. A pure heart is, indeed, infinitely blessed in slavery or freedom; but the liberty to enjoy outward blessings is of the greatest moment. Let us bring the subject home to ourselves, and what is it to us to be pampered with luxuries, if to another is given the power to say, 'You shall go here,' or, 'You shall go there';—if even permission to marry must be asked of another;—if one's own children are in that other's power;—if another claims power over the faculties of your soul, or the skill of your arm;—if you are so much the weaker if pious and exemplary, because their priests are guilty of the same? I find, that when I am in the hands of my heart, dearer than life to me, would far more easily die in debt, but a glorious riddance of a life, wringing down and crushed by a despotism whose sway makes hell of earth—*we the tormented, our persecutors the tormentors*.

But I must stop. I am sick, miserably sick. Every thing around me is as dark as the grave. Here and there, the bright countenance of a true friend is to be seen. Save that, nothing redeeming, nothing hopeful. Despair, black as the pall of death, hangs over us, and the bloody will is in the heart of the community to destroy us.

To attempt a reply to your letter, now, is impracticable.

*I have no feeling—
Scarce conscious what I wish.*

Yet never to forget my gratitude to you, and all the dear, true and faithful friends in the sacred cause of human freedom.

Your brother, —

Would that the dear friend and sufferer who penned the above, could see the Sun of Righteousness rising amid the gloom, with healing in his beams! The dark spirit of slavery cannot endure the light, nor will the demon yield without a struggle. 'Fear not, my brother, for thy God is with thee; be not dismayed, for He will sustain thee; and when thou sinkest into deep waters, the waters shall not overwhelm thee; and when thou art cast into the fire, the fire shall not kindle upon thee. The days of thy mourning are drawing to an end.' Of this, that murderous mob is a sure token.

Follows here an extract from another letter, dated Philadelphia, Aug. 22, 1842—written by one who had been said about liberty. What is it? It is to enjoy all the rights belonging to us, compatible with those of others. A pure heart is, indeed, infinitely blessed in slavery or freedom; but the liberty to enjoy outward blessings is of the greatest moment. Let us bring the subject home to ourselves, and what is it to us to be pampered with luxuries, if to another is given the power to say, 'You shall go here,' or, 'You shall go there';—if even permission to marry must be asked of another;—if one's own children are in that other's power;—if another claims power over the faculties of your soul, or the skill of your arm;—if you are so much the weaker if pious and exemplary, because their priests are guilty of the same? I find, that when I am in the hands of my heart, dearer than life to me, would far more easily die in debt, but a glorious riddance of a life, wringing down and crushed by a despotism whose sway makes hell of earth—*we the tormented, our persecutors the tormentors*.

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THE LIBERATOR

BOSTON:

FRIDAY MORNING, SEPTEMBER 9, 1842.

A REPEAL OF THE UNION BETWEEN NORTHERN
AND SOUTHERN SLAVERY IS ESSENTIAL TO
THE EXISTENCE OF THE ONE, AND THE PRESER-
VATION OF THE OTHER. [E]

Religious Formalities.

The Quaker friend, at Farmington, N. Y., will perceive that we have complied with his request, in giving to *Letters addressed to N. P. Rogers* a place in our columns, and as we think we may safely assure him, that as great a number of his *humble* instructions will tell him that the *Friends* will be *an enemy* to him, if he attempts to impose upon them.

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have gone out of his way to module with *sacred* things,

and some condescendingly regard as such. All this,

anomalous, consternation, is matter of en-

gagement, and, instead of proving that Rogers was

not in the right, rather shows

that there is need of being used still more boldly.

Says—Attack the religious formalities, the ex-

istence and doings of any sect, and a storm of sectarianism will beat upon your head, incomparably

more than you would encounter in attacking the moral duties and obligations of life—year,

the religion of heaven itself! Attack, if you dare, the

spirit of the priesthood, and see what a nest of hor-

mon will stir up! Attack a sectarian organiza-

tion, which is hostile to the church of Christ, and look

for a flood of pious persecution and rage! Attack

at all times and innumerable which have become

the fruits of the Spirit, and prepare

a fall for a spiritual *ad da fe!* Attack the for-

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POETRY.

For the Liberator.

RESPECTED FRIEND, WH. L. GARRISON:

The following, though addressed to N. P. Rogers, is a reply to something that I read in thy paper, and, knowing that thou hast always had the generosity to publish on both sides of a question, I ask that thou wilt find a conspicuous place for it in the 'Liberator.' If Rogers should choose to copy it, I cannot think that it will disgrace his 'Herald,' any more than the 'description' he gave of 'Scenes at a Quaker meeting-house at Lynn, by an eye-witness,' did the 'Liberator.'

Thy friend,

R. WEEKES

Review of Scenes, at a Quaker meeting-house at Lynn, by N. P. Rogers, an eye-witness.

Friend Rogers, I am sure

Thou never canst curse

Pro-slavery, by the language thou chose;

More than Peter, in love;

Empowered from above;

Could destroy, whom deems the Lord's flies.

'Get thee hence, get thee hence;

Thou art a scoundrel'

To the cause that should be thy chief joy:—

My life do I give,

That mankind may live:—

I came to save men's lives, not destroy!

Alas, for the day,

If those met to pray,

And in spirit and truth to adore,

Cannot choose their own mode;

To approach to their God,

But must be accused, as was Job of yore.

The clothes that men wear,

The shawls of the fair,

Nor the 'brim' of the 'hat,' defileth!—

Thou'rt mistaken thyself,

And surely must fail;

While, with such a spirit, thou revilest:

'Go up, thou bold head!'

Was once tauntingly said;

In the very same spirit of hate;

And what did it gain,

But an end of sure pain?

For 'their doings came on their own pale.'

Though now thou may'st sleep,

While God's children keep

Their vigils before His throne;

Yet, awake thou will be,

When He says, to such as thee;

Your spirit 'I never have known!'

The quiet look,' which thou saw;

And from which thou couldst draw

'The conclusion, that 'thunder was there:'

Shows plain, to my views,

The glass thou looked through,

Distorted each object, though fair!

The Quaker set,

Who, 'the first time' thou' met,

So dreadfully excited thy fears,

Calmly, and in good will,

Desired Beach 'to be still,'

As his object was foreign to theirs.

As he did not attend

At the signal of a Friend,

They left their seats, and withdrew:

Foster's soul would expire,

Had they only retired,

When he had no 'quiet' faces to view!

I grant, 'twould been well,

(If the truth thou dost tell,) To have answer'd by 'silence' profound;

As the very best rule,

To reply to a 'fool,'

Is the last one by 'Solomon' found.

Though meekness could not bear

That the 'Lord's' house of prayer,

Should be polluted by the lovers of gain;

And those who, in pride,

'Cushioned seats' could bestride,

Must reap to themselves equal pain!

If any present were beguiled

With fanaticism wild,

It must be such as come to jeer:

It could not be those

Who in 'silence' repose

On the breast of their Saviour; to beat.

Thou dost well to feel,

With true-hearted zeal,

For those who are crushed of our race;

But the calmness of peace

Would thy joys increase—

Oh, profest it not, while wanting in grace?

Religion's mild glow

May not entay throw

O'er the soul that bows at its shrine;

But 'tis holy and pure,

And all things will endure;

And I once hoped its spirit was thine!

But, alas! for our cause,

When commandments laws

All prostrate are laid on the ground;

And those who would teach,

Or to others preach,

Among the rubble of the earth are bound!

Though rebuke may be vain,

And I only gain

They hate, by the love that I show

To consistency divine,

That jewel which should shine

In our hearts, and all strife overlook:—

Yet, if wisdom's thy guide,

Thou'll away with thy pride,

And retire in 'silence' to feel,

In 'stillness' and alone,

That which only is known;

Where God doth his Spirit reveal.

'Seven thousand,' thou'lt find;

To silence inclined;

Who have never bow'd the knee'

To pro-slavery power;

In its darkest hour;

But have dwelt with the spirits of the free!

Yes, those thou dost despise,

Even now, do arise,

Who have borne the yoke in their youth;

For the slave they will fight,

In the Lord's power and might,

With their ensign, the banner of truth.

Though critics may sneer,

And fanatics jeer;

Tyrants their presence will dread;

For, with all who rejoice

In the power of the cross,

They will triumph, with Christ their Head.

Farmington, Ontario Co., N. Y.

7th month, 20th, 1842.

THE LABORER.

'Ay, stand erect! ' nor bend thy knee, nor bow;
But speak thine own free thoughts, and with an eye
Bold as an eagle's, cleaving the bright sky,
Hold upward thy proud way! ' Oh, why shouldst
thou,

Whose iron arm hath made the mighty world
A realm of beauty, and subdued the wave,
Our desert vales and mountain heights unfurled
The flag of Hope—why shouldst thou, like a slave,
Cringe to the nod of Pride, and bend thee low,
Even on the soil thy hand hath taught to bloom
As a fair garden—wherefore shouldst thou so
Bow down, and shut thy soul as in a tomb?
Oh, stand erect—thow'ft fetter off, and ban,
And speak thy own free thoughts—thou art a man!

NON-RESISTANCE.

For the Liberator.

Christianity and War.

Mr. EDITOR:

In the Boston Courier of August 16th, is an article signed P. headed Non-Resistance, and commenting chiefly on that doctrine, which it erroneously ascribes to the 'Advocate of Peace.' I was in hopes that the lucid exhibition of facts, and clear and conclusive arguments, contained in the article, would not be suffered to pass without notice from you, or some of your correspondents; but being disappointed in this expectation by two subsequent numbers of the Liberator, I ask a small space for some extracts from it, accompanied with brief comments.

The article commences thus:—'The Advocate of Peace, for August, is replete with the strange and absurd doctrine of absolute non-resistance in all cases against self-defense that may endanger life, even when the assassin presents his dagger to your breast.' The writer here gives too much credit to the Advocate of Peace. I cannot find in all that number any assertion of the doctrine with which it is said to be so 'cognate' and 'unanswerable'; but as every one may not perceive its force, it is necessary to say a few words in explanation. In the first place, it must be assumed that war—that is, killing men, destroying countries, &c.—is moral wrong in itself, or else that it becomes entirely right for the good effects it produces; it having been shown above, that the maxims that we should not do evil that good may come, is entirely erroneous. In the next place, we must admit that surgical operations, taxes, labor, sleep, for the preservation of life and comfort, are vastly greater evils than being shot or stabbed, having property all destroyed, morals corrupted, wives and children made captive, &c. These are comparatively trifles. And again, we must recollect that war never reduces persons, not even soldiers, to 'slavery'—never produces a brutal debasement of mind and body—never places any body under the oppressions of unjust and tyrannical men—and, therefore, being free from these evils itself, it ought always to be resorted to, when they can be prevented by it, which, of course, will always be the result. Lastly, we must bear in mind, what history teaches, that no national evils can be prevented but by war. It is all nonsense to talk about reasoning, negotiating, compromising, appointing arbiters, &c. &c. Such operations may do very well with brutes, who have not the faculty of reason; but men, and especially rulers and legislators, who are rational beings, must be influenced, and influenced only, by the law of force. It is absurd to rely on the effect of kindness, forbearance, good offices, &c., to preserve peace. Such notions may do for prophets, apostles, and such like visionaries; but these sentiments are put in the gospel, expressly to show that action upon them is not in conformity with the will of God.' Be always ready, therefore, to buckle on the Christian armor of war. If a government imposes taxes without allowing representation, seizes and condemns ships under unjust laws, impresses seamen which do not belong to it, claims territory which you claim, or disregards the stripes on your hunting—go to war—impose on yourselves 100 times the taxes you represent—sink 100 times the property you have lost—sacrifice 100 times the lives which have been threatened—place your people under a military slavery 100 times more galling than you have endured from others—give them all the blessed moral influences of camps and ships of war to adhere to them for ages—and then you will fully prevent greater by lesser evils.

I have made quotations from this article as suited my argument, without regard to their order. The cream of it, however, to which I ask particular attention, is near the commencement:

'This doctrine [non-resistance] is a war against, against instant in all respects. God, who is omnipotent, is every thing, is an instant, is an instant for every other aggressive or defensive.'

The feeblest animals, under certain circumstances, will resist, and fight against superior strength; and all will defend themselves, and strive, when attacked, to kill or injure their adversaries, whenever they feel a confidence in their ability to do it. Has God imparted instincts to animals which are criminal? Is God the author of sin?

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This trial of christian morality, by the criterion of brute instinct, is a foolish idea. I feel much afraid, however, that some caviling objector should fancy a distinction between an instant implanted by God, and the abuse of such instant by gratifying in all the modes which he has forbidden. He might be inclined to attach the idea of sin only to the latter circumstance, and thus avoid the imputation of sin to God. Ameativeness, (as the phonologists call it,) is an instinct of human as well as brute nature. Will he, who carries it out into all the forms of gross licentiousness which may suit his natural inclination, be able to plead that he is innocent; for God implanted the instinct, and God is not 'the author of sin'? Acquisitiveness, the desire of possession, is a natural instinct. Is all the covetousness, hard-heartedness, fraud and avarice which proceed from it, free from sin, because God has bestowed the propensity? Such will be the sophistry opposed to the divine institution of war. How absurd! Is it not plain that God put it into our heads, when we were born, to fight and kill people that live in a different country, and speak ill of them, to overthrow the Roman power, to punish the animosity of the Jewish priesthood, and assume the place of king of Israel! Alas! how uncertain are the changes of mental purposes! In a few hours, we are informed, he abandoned this rational design, from a consideration of its 'impracticality'—and this last determination was maintained, through the subsequent discovery, that legions of angels would have assisted him. He died a non-resistant, from necessity, though his heart was set on war and conquest. PLUCK.

Another mode of setting aside the inconsistency between christian and martial principles, previously shown by this writer, is by examples from human conduct, which is always assumed to be just and righteous. 'But say these non-combatants, the religion of Christ is love, love to enemies, which is inconsistent with war.' I deny this. Does not a parent love his child, when he punishes him? Whom the Lord loveth, he chasteneth. The upright judge may condemn to death the criminal whom he loves. Did not a Roman father pass sentence of death on his own beloved son? Do less this, all ye assassins, murderers, dacoits, lynchers, mobites, &c. &c. You have been unjustly accused of malignity; you may have been actuated by the holiest love; you have sent into a blissful eternity, and thus destroyed the bodies for their good. And nations! you can now go to war in love; you can regard invading armies as your naughty children, whom you must punish to correct their faults. If you merely follow the example of individual parents, it might only be necessary, perhaps, to give the hostile soldiers a gentle whipping, and send them home to reform; but as you are greater, and more important bodies, you must evince your affection in a higher mode, by shooting them with bullets, and stabbing with bayonets. You can contemplate, with the most benevolent feeling, the improvements they will acquire from such a discipline. Consider, too, they have broken your laws, and you are the rightful judges of them, and are bound in duty and love to condemn them to death. You have Roman example for it; and is not heathen practice the best exemplification of christian love?

by the Stock Directors, either re-invest the proceeds of such sale, or employ them in carrying on or extending the industrial pursuits of the community, or after discharging all claims against the Association, divide the proceeds, or a part thereof, among the stockholders, in proportion to the amount of stock which they have respectively paid in.

II. STOCK COMPANY.

10. The Board of Directors of the Stock Company shall consist of the President, Treasurer, and Secretary of the Association, and of four additional members.

11. The stock shall be in shares of \$100 each; the stock subscription shall be open until the subscriptions shall amount to \$100,000; and those subscribers only who have paid three-fifths of their subscription shall be entitled to vote.

12. Stock may be paid in money or some equivalent, at the option of the Stock Directors; and a person without any capital shall be deemed eligible as a member of the Association, and shall be desirous of subscribing stock, he shall be permitted to subscribe for one or more shares, to be paid from the proceeds of his labor; but he shall not be entitled to vote as a stockholder, or to receive interest or dividends due to him.

13. The Secretary shall keep a register of the number of shares subscribed, the names of the shareholders, the amount of stock paid, and interest and dividends due thereon. The stock shall be negotiable, but no transfer thereof shall be valid unless endorsed by the President and Secretary, and recorded on the Secretary's book. No transfer shall be authorized for any person indebted to the Association until security be given for the payment of his debt.

14. Stock shall be entitled to annual interest not exceeding six per cent; but interest shall not be payable under four years, when the simple interest for the four years then due may be paid, or the arrears may be equally divided between the next four years, at the option of the Stock Directors.

15. New stock may be raised at any time, and to any amount determined by two-thirds of the votes of the stockholders.

16. Children above the age of five years may hold stock in their own names, and may be present at the meetings of stockholders, but they shall not vote until they have attained the full age of 16 years.